A

DISSERTATION

ON THE

GOUT,

AND ALL

CHRONIC DISEASES,

JOINTLY CONSIDERED,

As proceeding from the ſame CAUSES;

What thoſe CAUSES are;

AND

A rational and natural METHOD of CURE propoſed.

Addreſſed to all INVALIDS.

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Quod petis in te eſt.

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M,DCC,LXXI.

PREFACE.

TO enjoy good health is better than to command the world, ſays a celebrated practical philoſopher *, who underſtood the uſe and value of life and health better than moſt men; for in exile, with a ſmall income, and no very good conſtitution, he cultivated an uncommon length of days into a rational ſeries of pleaſures; and what is much more, an uninterrupted courſe of happineſs. But, as far as I can find, he was almoſt the only man that did ſo. The generality of men ſeem to me not to beſtow a thought upon either, till it be too late to reap the benefit of their conviction; ſo that health, like time, becomes valuable only when it is loſt; and we can no longer think of it but with retroſpect and regret.

That men in good health, the young and gay in their career, ſhould be negligent of it, or abuſe it, refuſing to ſtop and liſten to, or

* St. Evremond.

take

take warning from others, is no great wonder; but it is very ſurpriſing that mankind in general ſhould be miſtaken and miſled for ever in the ſame perpetual round of fruitleſs attempts to repair and eſtabliſh it; not the ignorant vulgar only, but the ſenſible, the judicious, men of parts, and knowledge in other things, in this caſe equally blind, ſhould purſue, with the ſame vain hope, after repeated diſappointments, the thouſand and ten thouſand idle arts and tricks of medication and quackery; never once lifting up their eyes to Nature, or conſulting her book, open as it lies for the peruſal, conviction and benefit of all.

Some induſtrious men, fancying that whatever is valuable muſt lie deep, have, with the greateſt alacrity in ſinking, plunged into the immenſe abyſs of ancient, Greek, Roman and Arabic learning, in hopes to find good precepts of health, and ſure remedy for diſeaſe. But after all their pioneering into endleſs heaps of rubbiſh, what have they found at laſt but this? That ſome of the ancients were very ingenious in gueſſing wrong; for gueſs was all they did; they never ſtudied Nature at all, and therefore knew nothing of her; but either

blindly

blindly followed or combated each other's opinions. School againſt ſchool, and ſect againſt ſect, waged equal and endleſs war. In the art of phyſic it was impoſſible for them to know much; for before our immortal HARVEY's diſcovery of the circulation, there could be no phyſiology at all, nor any knowledge either of the internal ſtructure or action of any one part of the body. Before the juſtly celebrated ASELLIUS and PEQUET there could be no idea of nouriſhment; nor was it known how our food paſſed into the blood, whether it went there or not, or what became of it. But now, ſince theſe lights have ſhone in upon us, all the ancient conjectures, reaſonings, and ſyſtems, muſt vaniſh like morning clouds before the ſun. Beſides all this, there are ſome of our diſeaſes which the ancients had not, nor have we all theirs: ſome few, and very few uſeful, diſcoveries they made in medicine, which have deſcended to us, and with ſome late tricks in chemiſtry are the chief foundation of modern quackery. Thus have men of deep learning, if the knowledge of ancient errors can be called ſo, ſunk far out of ſight of truth, which in things of general uſe and neceſſity,

particularly the health of mankind, lies moſt commonly upon the ſurface.

It has been of great diſſervice, as well as diſcredit to the art of Phyſic, and every fair practiſer of it, that men's expectations have been raiſed by the ignorant and preſuming, or the diſhoneſt and artful, to hope for too much from it, more than it ever did, or can do. Reſpite and relief may be had in moſt chronic caſes; remedy, I fear, but in very few, if it be expected from art alone. But a ſkilful and honeſt Phyſician (unleſs he be ſent for too late and diſmiſſed too ſoon, which is generally the caſe) will employ thoſe intervals of relief to introduce the powers of life and nature to act for themſelves, and inſenſibly withdrawing all his medicines, and watching carefully over his patient's whole conduct, leave him confirmed, from conviction of their neceſſity, in ſuch good and ſalutary habits, as cannot fail to eſtabliſh his health for life.

Poſſibly, if men were better informed of the real cauſes of their diſeaſes, they might be leſs unreaſonable in their demands, and learn to be contented with preſent relief; ſubmitting

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with patience to that plan of life which alone can lead them to, and preſerve them in, permanent health. With this view of engaging men's attention to their own happineſs, and undeceiving them in their vain and groundleſs hopes of remedy, and diverting them from the deluſions of art to the realities of nature, I have ventured to publiſh the following Diſſertation; which I muſt beg the Reader to conſider as, what it really is, a haſty extract of a much larger work, intended to take in the whole circle of Chronic Diſeaſes, here comprehended only in their repreſentative the Gout. If what I have ſaid may ſeem to want farther illuſtration, or more demonſtrative proof, he will look upon it only as a ſketch to furniſh hints for his own thoughts and reflections, either to improve mine or reject them entirely, as may ſeem good unto him. If he thinks, from what I have ſaid here, or in the *brochure* itſelf, that I mean to impeach the practice of phyſic in general; I ſay, that it is not my intention. I would decry all quacks, from Æſculapius to the preſent, either as ignorant fools, or ſelf-convicted impoſtors, adverti ſing daily lies; whether mounted on ſtages, or riding in chariots. But the art of phyſic fairly and honeſtly

practiſed I honour as the firſt of profeſſions, comprehending the moſt uſeful, the moſt extenſive and univerſal knowledge of nature. I think a real Phyſician the moſt liberal of characters upon earth; by which I do not mean every Doctor that goes about taking guineas, but him who will neither flatter the great nor deceive the ignorant, and who would prefer the ſatisfaction of making one invalid a healthy man, to the wealth of *Radcliff* or the vogue of *Ward*. But there is an evil ſpirit of quackery gone forth, that has poſſeſſed all orders of men among us. I would lay it, if I could, together with every demon of ſuperſtition and error, and reſtore the world to Truth and Nature.

A

DISSERTATION

ON THE

GOUT, &c.



HOWEVER common it may be for men that ſuffer to complain of the evils of life, as the unavoidable lot of humanity; would they ſtop but for a moment to conſider them in the light of reaſon and philoſophy, they would find little or no foundation for them in nature; but that every man was the real author of all or moſt of his own miſeries. Whatever doubts may be entertained of moral evils, the natural, for the moſt part, ſuch as bodily infirmity, ſickneſs, and pain; all that claſs of complaints which the learned call chronic diſeaſes, we moſt undoubtedly bring

upon ourſelves by our own indulgences, exceſſes or miſtaken habits of life; or by ſuffering our ill-conducted paſſions to lead us aſtray or diſturb our peace of mind. Whatever notions men have been taught or have received of other cauſes, ſuch as accidental colds, or particularities of conſtitution, this or that thing diſagreeing or ſurfeiting, &c. theſe are too trifling to produce diſeaſes that commonly laſt for life: there muſt be ſomething more ſubſtantial, ſomething more conſtant and permanent in our daily habits, to produce ſuch inveterate evils. Though if you read authors or conſult practitioners, what do you find, but that you have taken cold, though you know not how, or that your complaints are gouty, rheumatic, bilious, nervous, &c.? words that ſatisfy, though they give no kind of idea, and ſeem to have gained credit and aſſent only by the politeneſs of phyſicians, who, while they are taking their patients money, are too well bred to tell them diſagreeable truths, and that it is by their own faults they are ill. To enquire a little further into this matter may be well worth our trouble; the taſk ſeems to have been left for me, and I will perform it moſt ſincerely.

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I have long had it in my mind to write upon chronic diſeaſes in general, in the hope of giving mankind, what moſt aſſuredly they have never yet had, a few rational ideas about them; thinking that, if the true original cauſes of them were fully and fairly ſet forth, men could not be ſo capitally miſtaken to impute them, as they do, to the falſe and imaginary, and therefore apply falſe and imaginary remedies; nor think that the general health of mankind were to be overſet by every trifle, and the recovery of it lay hid in a few drops or powders of any kind. Did they better underſtand the nature of chronic diſeaſes in general, and whence they proceed, they could not be ſo unreaſonable to think they might live as they liſt with impunity, expecting repeated remedy from art; or, did they know any thing of the nature of medicine, they would find that, though fits of pain have been relieved, or ſickneſs cured by it for a time, the eſtabliſhment of health is a very different thing, depending upon other powers and principles: the firſt may be and often is done by medicine, the other never. That their opinion of medicine is vain and ridiculous muſt appear, I think, very evidently to any one who recollects

collects that the art of phyſic has now been practiſed, more or leſs regularly, above two thouſand years; and moſt aſſuredly there is not yet diſcovered any one certain remedy for any diſeaſe. Ought not this to make us ſuſpect that there is no ſuch thing? How can it be, when different degrees of the very ſame diſeaſe require various means and methods, and the ſame thing that in one degree would relieve, or perhaps cure, in another might kill? It is by plan, by regimen, and ſucceſſive intention, that diſeaſes muſt be cured, when they are curable; or relieved and palliated when they are not. The ſkilful in medicine, and learned in nature, know well that health is not to be eſtabliſhed by medicine; for its effects are but momentary, and the frequent repetition of it deſtructive to the ſtrongeſt frames; that if it is to be reſtored, it muſt be by gently calling forth the powers of the body to act for themſelves, introducing gradually a little more and more activity, choſen diet, and, above all, peace of mind, changing intirely that courſe of life which firſt brought on the diſeaſe: medicine co-operating a little. That this is the truth, all who know any thing of nature or art muſt know: and I may ſafely take

take upon me to ſay, that, though I firmly believe health may be reſtored in moſt caſes that are not abſolutely mortal, I am very ſure that no invalid was ever made a healthy man by the mere power of medicine. If this be the caſe, how muſt the initiated, according as their humanity is touched, either laugh at or pity the poor fooliſh world, ſurrendering at diſcretion to the moſt ignorant of quacks, pretending to infallible remedies which are not in nature. But what is ſtill more ridiculous, the patients themſelves are often ſo aſhamed to own they have been deluded, that they favour the cheat, by pretending to relief which they never felt.

I have collected a few materials for this work, which I intend to put in order, as ſoon as I can find time and induſtry enough to ſet about it in earneſt; and, if I can finiſh it to my own ſatisfaction, perhaps I may ſome time or other trouble the world with it. At preſent I think myſelf particularly called upon to ſay ſomething of the gout, as that diſeaſe was to make a conſiderable part of my plan; and, as I ſee now ſo many, and hear of more, who are throwing away, not only their money very fooliſhly, but, as I verily believe, the

future health of their lives alſo, in hopes of a medical cure for it, to ſhew that ſuch hopes are chimerical, and contradictory to every idea of true philoſophy and common ſenſe.

I ſhall therefore take a few extracts from this general plan, ſufficient to ſhew the real original cauſes of all chronic diſeaſes; which, though they have been multiplied without end, and numberleſs cauſes been aſſigned them, are certainly not many, and their firſt cauſes very few. I think they may very fairly be reduced to theſe three: Indolence, Intemperance, and Vexation.

From one or more of theſe three cauſes, I have undertaken to prove that all or moſt chronic diſeaſes are produced; for different diſeaſes may have the ſame original cauſe, the difference proceeding from the various degrees of ſtrength and vigor in bodies; ſo that what would be gout in one, in another might be rheumatiſm, ſtone, colic, jaundice, palſy, &c. The gout is manifeſtly, and I think confeſſedly, a diſeaſe of the beſt conſtitution, and may therefore fairly ſtand as a repreſentative of all the reſt: as ſuch I ſhall conſider it for the preſent,

preſent, and ſpeak of theſe cauſes in their order: but it may be neceſſary to ſay a word or two of the gout itſelf before we enquire into its cauſe.

The gout is ſo common a diſeaſe, that there is ſcarcely a man in the world, whether he has had it or not, but thinks he knows perfectly what it is. So does a cook-maid think ſhe knows what fire is as well as Sir Iſaac Newton. It may therefore ſeem needleſs at preſent to trouble ourſelves about a definition, to ſay what it is: but I will venture to ſay what I am perſuaded it is not, though contrary to the general opinion. It is not hereditary, it is not periodical, and it is not incurable.

If it were hereditary, it would be neceſſarily tranſmitted from father to ſon, and no man whoſe father had it could poſſibly be free from it: but this is not the caſe, there are many inſtances to the contrary: it is therefore not neceſſarily ſo; but the father's having it inclines or diſpoſes the ſon to it. This is the *cauſa proegumena* or *prædiſponent* of the learned, which of itſelf never produced any effect at all; there muſt be joined the *cauſa procatarctica*, or active efficient cauſe, that is, our own intemperance or miſtaken habit of life, to pro-

duce it; and accordingly, as this operates more or leſs, ſo will the gout be. Our parents undoubtedly give us conſtitutions ſimilar to their own, and, if we live in the ſame manner they did, we ſhall very probably be troubled with the ſame diſeaſes; but this by no means proves them to be hereditary: it is what we do ourſelves that will either bring them on, or keep us free.

If it were hereditary, it would appear in infancy and in women, which in general it does not. I may be told of ſome women who have had it. I believe never very young, nor till they had contributed to it themſelves; for women, as well as men, may abuſe a good conſtitution. I have heard likewiſe of a boy or two out of a million that had it, or ſomething like it; but theſe boys had been ſuffered to ſip wine very early, and been fed and indulged every way moſt unwholſomely.

Thoſe, who inſiſt that the gout is hereditary, becauſe they think they ſee it ſo ſometimes, muſt argue very inconcluſively; for if we compute the number of children who have it not, and women who have it not, together with all thoſe active and temperate men who are free from it, though born of gouty parents; the

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proportion will be found at leaſt a hundred to one againſt that opinion. And ſurely I have a greater right from all theſe inſtances to ſay that it is not hereditary, than they have from a few to contend that it is. What is all this, but to pronounce a diſeaſe hereditary, and prove it by ſaying that it is ſometimes ſo, but oftener not ſo? Can there be a greater abſurdity?

No diſeaſes are hereditary but thoſe of taint or infection, and maleformation; the gout is none of theſe, and therefore is not hereditary.

If the gout be a diſeaſe of indigeſtion, and therefore of our own acquiring, we muſt reaſon very ill, or rather not reaſon at all, when we ſay it is hereditary; for ſurely no man will ſay that indigeſtion is hereditary, any more than intemperance. There are whole nations of active people knowing no luxury, who for ages have been free from it, but have it now ſince the Europeans have brought them wine and ſpirits.

If the gout be thought hereditary becauſe it is incurable by medicine, the ſame may be ſaid of every other chronic diſeaſe, none of

which ever are cured by it, I mean, ſo as not to return again. When was there a man who, having had one fit of rheumatiſm, ſtone, colic, &c. however happily relieved by art for a time, had it not again and again, or ſomething worſe in the place of it; till he became a confirmed invalid, and died long before his time; unleſs ſome very remarkable alteration took place in the courſe of his life to confirm his health? So it is in the gout: a man gets a fit of it, and by abſtinence, patience, time, and nature, the crude acrimony producing it is ſubdued and exhauſted, and he is relieved for that time; (he might be ſo much ſooner, and very ſafely too, by the aſſiſtance of art judiciouſly employed) he recovers however, and in a few months is taken again. Why? Not from any thing inherent in his conſtitution, but becauſe he returned to his former habit of life that produced it at firſt, and will for ever produce it, while the ſtrength of his body laſts.

The truth is, we breed it at firſt, we renew it again and again, and bring it on ourſelves by our own miſtakes or faults, which we would fain excuſe by throwing them back upon our parents, that our complaints may be

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more juſtly founded. And as bankrupts, undone by idleneſs and extravagance, for ever plead loſſes and misfortunes; ſo do we inheritance to exculpate ourſelves.

It is natural enough for thoſe who believe the gout hereditary to think it alſo periodical, as if ſomething innate and inherent in our conſtitutions produced it at certain times: but this is a great miſtake; for, if it were periodical, it muſt be regularly ſo. The only periodical diſeaſe I know is the intermittent fever, which, till it be diſturbed by the bark or any other febrifuge, is as regular as a good clock. The returns of the gout are always very uncertain, according to the quantity or quality of accumulated indigeſtion within, and the ſtrength of our bodies.

I come now to ſhew that the gout is not incurable. If by the cure of it be meant the adminiſtering a pill or a powder, or medicine of any kind to do it, I fear it is and ever will be incurable. It has been long and often attempted in vain, from the origin of phyſic to this day, from the firſt quack to the preſent. Indeed there is a moſt glaring abſurdity at firſt ſight, that muſt ſtop any man of com-

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mon ſenſe, who has the leaſt inſight into nature, or knowledge of the human frame: for, if the gout be the neceſſary effect of intemperance, as I hope to ſhew very evidently that it is, a medicine to cure it muſt be ſomething that will enable a man to bear the daily intemperance of his future life unhurt by the gout or any other diſeaſe; that is, ſomething given now that will take away the effect of a future cauſe. As well might a medicine be given now to prevent a man's breaking his leg or his neck ſeven years hence. One would think the utmoſt that any rational man could expect from medicine was, that it ſhould have power to relieve and remove preſent diſorders, leaving the body quite free, without pretending to inſure it from future injuries. Here lies the error: men think the gout to be ſomething latent in the body now, which, once well eradicated, would never return; not ſuſpecting it to be no more than each day's indigeſtion accumulated to a certain pitch; that, as long as the vigor of life laſts, always brings on every fit, which once well over, the man has no more gout, nor ſeeds of gout in him than he who never had it; and, if he did not breed it again, moſt certainly would never have it again.

again. A proof of this is, that the gout has been often cured by a milk diet, which, as long as it laſted, has generally kept the patient free. But this method of cure I cannot approve, becauſe it relaxes and enervates the man, and does not ſufficiently ſupport the health and vigor of his body.

Though I think the gout incurable by medicine, it is ſo far from being incurable in its nature, that I am firmly perſuaded it may be more eaſily and more perfectly cured than almoſt any other chronic diſeaſe; and this is another ſtrong argument that proves it not hereditary. My reaſon is, that it is confeſſedly a diſeaſe of the ſtrongeſt and beſt conſtitution relieving itſelf by throwing off harſh and bad humors from the vitals, and out of the blood upon the extremities, where they do leaſt harm to the powers and principles of life and health; and as theſe humors can be nothing more than the daily accumulations of indigeſtion, if a man can live without breeding conſtantly this indigeſted acrimony, he may moſt undoubtedly live free, not only from the gout, but every other chronic diſeaſe alſo. And that he may live ſo, not in a perpetual

ſtate of mortification and ſelf-denial, but with great eaſe and comfort to himſelf, in the trueſt, moſt philoſophic luxury, I ſhall endeavour to prove, I hope to the ſatisfaction of all thinking, reaſonable men.

I have ſaid, that Indolence, Intemperance, and Vexation, are the original cauſes of all or moſt of our chronic diſeaſes: perhaps a few accidents muſt be excepted, to which the ſtrongeſt and healthieſt are moſt liable; and the effects of fevers not happily ended; and which I except, to obviate all cavil and diſpute with the men of art. I believe, to every conſiderate man, whoſe eyes have been opened ſo as to give him the leaſt inſight into nature, the truth of this propoſition will be ſo ſelf-evident, that he muſt inſtantly perceive it; and every invalid that will be candid enough to do it, may fairly trace all his complaints up to one or other of theſe cauſes. But it may require ſome explanation to the generality of men, who are ſo ſhort-ſighted as never to look back or forward far beyond the ken of their noſe, and therefore never ſee either diſtant cauſes or effects; and when they are ſick ſeldom enquire more than for ſome cold or ſurfeit of

yeſterday,

yeſterday, and to ſome ſuch trifling cauſe impute diſeaſes that laſt for life. An accidental cold or even debauch that happens but ſeldom can have no ſuch effect; and men otherwiſe healthy, living in good habits, ſoon get rid of both. It is the conſtant courſe of life we lead, what we do, or neglect to do, habitually every day, that if right eſtabliſhes our health, if wrong, makes us invalids for life.

Men ignorant of the ways of nature in the production and ſupport of animals, not knowing what ſhe requires to preſerve them in health and vigor to their utmoſt period, have conceiv'd very ſtrange and moſt aſſuredly very falſe ideas of diſeaſes in general, and ſeem to think every diſeaſe a diſtinct kind of being or thing, and that there are medicines oppoſed to each, that will certainly remove and cure it. This makes them ſo ſolicitous to know the name of their complaint, which once aſcertain'd, they think the remedy not far off. Poor men! Is not the gout ſufficiently diſtinguiſhed? But where is the remedy? Certainly not in the precarious ſkill of preſcribing doctors, or the ſecret of ignorant and enterprizing quacks. They fancy too that there is great

variety of conſtitution, with diſeaſes unavoidably peculiar to each: that certain times of life muſt produce many, and that it is impoſſible to grow old without ſickneſs of ſome kind or other. There is certainly no foundation in nature for any of theſe opinions, nor is there any real eſſential difference of conſtitution, but of ſtrong or weak, and this is produced more by habit than nature. The ſtrong by bad habits will become weaker, and by good the weak ſtronger. But the moſt delicate frames may be as healthy as the ſtrongeſt, for the ſame reaſon that a ſquirrel may be as healthy as an elephant. There is no diſeaſe neceſſarily peculiar to any time of life, however the changes into the different ſtages of it may affect the valetudinary. And it is poſſible for men to live to great age without any diſeaſe at all, for many have lived to upwards of an hundred with uninterrupted health.

Not from the natural defects of our conſtitutions therefore, but the abuſe of them, proceed all our chronic diſeaſes. That is, from Indolence, Intemperance, or Vexation.

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Let us now proceed to enquire what muſt be the neceſſary effect of one or more of theſe cauſes acting daily upon the body; whether in the ſtrongeſt and moſt vigorous frames it muſt not be the gout; in weaker, rheumatiſm, colic, ſtone, palſy, &c. or any, or all of the nervous and hyſterical claſs.

Firſt, of Indolence, by which I do not mean inſenſibility, but an inactive habit of life, taking the word in the general common ſenſe it is now uſed.

Of Indolence.

IT ſeems to have been the deſign of Providence that all men ſhould labor, every one for himſelf: that ſome are rich enough to purchaſe the labor of others is a mere accident with regard to individuals, in which the care of Providence appears to be no otherwiſe concerned, than having unequally diſtributed thoſe powers and abilities by which active and fiery ſpirits riſe uppermoſt to preſerve the harmony of ſubordination, without which ſociety

could never exiſt. The rich and great have ſo far forgot this firſt principle of nature, that they renounce all bodily labor as unworthy their condition, and are either too lazy or too inattentive to ſubſtitute exerciſe inſtead of it: thus ſacrificing health to indulgence and dignity, they do not enjoy thoſe advantages their ſuperior ſtations and fortunes give them; but in happineſs fall often below the laboring hind. I remember to have ſeen a very ingenious little book upon the origin of evil, in which labor is conſidered as a great evil. The agreeable author muſt ſurely mean when it is exceſſive, and urged on to the wearing and waſting the body; for in general labor is the firſt principle of good to mankind, and to none more than the laborious themſelves. Does he mean that it would be better for us all, did the earth ſpontaneouſly bring forth her fruits in ſuch abundance, that we ſhould no more labor or contend for them than we do for the air, and have nothing to do but baſk in eaſe, and riot in enjoyment? If ſo, I can by no means agree with him; for ſoon, very ſoon, in ſuch a ſtate of things, there would not be one healthy man upon the earth, and the whole race muſt quickly periſh. Indeed,

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I am afraid, notwithſtanding all our unreaſonable and unphiloſophical complainings, the utmoſt wit of man cannot remove the leaſt evil out of nature, without taking with it all the good. But begging pardon for this little digreſſion, and to come back to my own purpoſe, I think he had been nearer the truth, had he put Indolence in its ſtead, which is a ſource of great evil. Nothing undermines the foundation of all our happineſs, the health and vigor of the body, like it, or lays ſuch a train of diſeaſes to come. But I muſt endeavor to ſhew in what manner.

It is upon the minuteſt and almoſt inviſible parts of the body, our beſt health, ſtrength, and ſpirits depend: theſe fine parts, commonly called capillaries, are little pipes or tubes, the extended continuations of the larger blood-veſſels, through which the fineſt parts of the blood muſt conſtantly paſs, not only to keep theſe very ſmall channels always free and open, but alſo that the particles of the blood may in their paſſage be attenuated, broken, and rubbed into globules perfectly ſmooth and round, and eaſily diviſible into ſtill leſs and leſs, till they eſcape the ſight aſſiſted even by the micro-

microſcope; which gives ocular demonſtration of this moſt amazingly minute circulation. I have obſerved myſelf, and any curious patient man may ſee with a good microſcope, in the pellucid membrane of any living animal, this ſurprizing minuteneſs. He may ſelect and obſerve one ſingle veſſel, the ſmalleſt of thoſe that convey red blood, many of which would not equal the ſmalleſt hair in ſize, through which the blood may be ſeen paſſing, not like a fluid, but a number of little red ſolid balls puſhing one another on till they come to the extremity or ramification of the veſſel where it divides into two ſtill leſs. There the firſt globule, ſtopping a little, and recoiling, is puſhed on again till it divides into two, and, loſing its red colour, paſſes on in the ſmaller pipes fitted only to receive the ſerum; which undergoes the ſame circulation till it be refined into lymph, and this into ſtill finer fluids; which, being thus prepared, eſcape into a ſubtility beyond all poſſible obſervation. Now the ſtrength of the heart and arteries alone, in a ſedentary courſe of life, is by no means ſufficient to keep up and perpetuate this motion through theſe capillaries, but requires the aſſiſtance and joint force of all the muſcles

of

of the body to act by intervals, compreſs the veins, propel and accelerate the circulation of the whole maſs of blood, in order to force and clear theſe pipes, and to triturate, cribrate, and purify the fluid paſſing through, forming every particle of it into a perfect globule, which is the form all the atoms of matter muſt take from much agitation. Without this extraordinary occaſional aid, the little veſſels would, by their natural elaſticity, cloſe up into fibres, or be obſtructed by rough angular particles ſticking in them, and ſtopping all paſſage. Numberleſs evils of the chronic kind, eſpecially all nervous diſeaſes, owe their origin to this cauſe alone. Accordingly we ſee moſt of thoſe who have lived for any time in a ſtate of indolence, grow emaciated and pale by the drying up of theſe fine veſſels; or, if they happen to be of a lax habit, having a good appetite, and nothing to vex them, they may be loaded with fat; but they grow pale withal, many of thoſe fine pipes being nevertheleſs cloſed up; ſo that they appear bloated, and their fat unwholſome, having much leſs blood in their veins than thinner people. Hence we may learn why theſe languid pale perſons upon the leaſt motion become faint and breath-

leſs, the blood hurrying through the larger veſſels yet free, and, like a crowd obſtructing its own paſſage, cauſing a dangerous ſuffocation. Or, if they have not been long in this ſtate, nor the capillaries quite cloſed, they glow, eſpecially young women, with a momentary red, the fine veſſels being for that time expanded. Thus inactivity firſt forms obſtructions in theſe exquiſitely fine parts, upon which the health and vigor both of body and mind depend entirely, and lays the foundation of many diſeaſes to come; which other concomitant circumſtances, ſuch as a violent cold, exceſs of any kind, infection from without, or a particular diſpoſition of the body within, make often fatal to many in this habit of life; and which the induſtrious and active never feel.

Now I would aſk any reaſonable perſon, capable of conſidering this operation of nature with the leaſt glimmering of philoſophy, or even the attention of common ſenſe, and moſt aſſuredly it concerns every man to conſider it well, whether he can conceive it poſſible to ſubſtitute any medicine to be ſwallowed, that ſhall act upon the blood and veſſels like the

joint

joint force of all the muſcles of the body, acting and reacting occaſionally in a regular courſe of moderate daily labor or exerciſe. Unleſs this can be done, I will venture to pronounce that there is no ſuch thing as a laſting cure either for the gout, or any other chronic diſeaſe. Yes, Sir, ſays a common practitioner, cordials, volatiles, bracers, ſtrengtheners, will do this, will keep up an increaſed circulation. Poſſibly they may for a few hours, by doing miſchief for many days: but their action ſoon ſubſides, and the ſtimulus ceaſes; they muſt therefore be repeated and repeated for life. Woe be to him that takes them, and to him that leaves them off, unleſs it be done with great judgment. While they act, they coagulate the juices and corrupt the whole maſs of blood; and when omitted, the patient muſt feel all the languors and horrors of a crapulary fever after repeated debauch; and muſt have recourſe to them again and again, like a dram-drinker, who cannot bear his exiſtence but in a ſtate of intoxication. No, art can never come up to nature in this moſt ſalutary of all her operations.

But theſe obſtructions from crude particles of the blood, and this inanition of the capilla-

ries, are not all the evils produced by indolence. That ſprightly vigor and alacrity of health which we feel and enjoy in an active courſe of life, that zeſt in appetite, and refreſhment after eating, which ſated luxury ſeeks in vain from art, is owing wholly to new blood made every day from freſh food prepared and diſtributed by the joint action of all the parts of the body. No man can have theſe delightful ſenſations who lives two days with the ſame blood, but muſt be languid and ſpiritleſs. To introduce new juices the old muſt be firſt thrown off, or there will be no room, there will be too great a plethora or fulneſs; the firſt cauſe of diſeaſe in many caſes. In a ſtate of inactivity the old humors paſs off ſo ſlowly, the inſenſible perſpiration is ſo inconſiderable, that there is no void to be filled; conſequently by degrees the appetite, which is the laſt thing that decays, that is, the deſire of ſupply, muſt daily diminiſh, and at laſt be totally loſt. Here art can do wonders; it can procure evacuations; we can bleed, purge, and vomit; but then, to do any good by theſe, the caſe muſt be recent, before the humors are vitiated by too long a ſtay in the body, which will be the caſe very ſoon, for they

they are all in a periſhable ſtate, which makes their daily renewal ſo eſſentially neceſſary to health: but then theſe artificial evacuations diſcharge all alike; the new, the middle, and the old juices; that is, the chyle, the blood, the ſerum, and lymph; and by this indiſcriminate action make ſtrange confuſion in thoſe that remain: whereas in nature's courſe there is a conſtant regular tranſmutation and ſucceſſion from one ſtate to another; that is, from chyle into blood, and blood into ſerum, ſerum into lymph, and ſo on, till they are all in their turn, like wave impelling wave, having done their office in various ſhapes, elaborated and ground to ſuch a minute ſubtility and fineneſs, that they paſs off in the vapor of inſenſible perſpiration. In a ſtate of indolence they do not paſs off either ſo ſoon or ſo regularly as they ought, becauſe there is not motion, nor conſequently heat enough to throw off the vapor: they lodge in the body too long, grow putrid, acrimonious, and hurtful many ways, like the matter formed in an ulcer, which, while it is yet ſweet, is more healing than any balſam the ſurgeon can apply; but when confined, it ſoon becomes corroſive, and like a cauſtic eats it's way all round in

fiſtulas to find vent. This ſhews the virulent acrimony of theſe confined and ſtagnating humors: hence the breath and perſpiration, what there is of it occaſionally, of indolent people is never ſweet; and hence in jails, where theſe noxious vapors are collected and condenſed from crouded wretches languiſhing in indolence, very malignant and peſtilential fevers ariſe.

Perpetual bliſters have been often thought, and ſometimes found, to be ſerviceable in draining off ſome of theſe ſuperfluous juices before they are much corrupted, and making, by a faint reſemblance of nature's action, a little more room for new; and it is for this reaſon they do any good at all, by increaſing the general circulation, and forcing off a few of thoſe humors that had circulated too long in the body, and were becoming acrid: for the quantity they diſcharge is ſo trifling, that there could be no phyſiology, nor even common ſenſe, in ſuppoſing the evacuation to be the benefit procured. By a vomit or a purge the diſcharge is a hundred fold more, but the good obtained not always ſo great, becauſe by theſe the humors are indiſcriminately thrown off,

off, and much more of the new than the old. Many have uſed frequent bleeding to renew their blood, and I have known it anſwer very well to ſome, eſpecially old people who had been long accuſtomed to it, whom it preſerved to great age: but then it muſt be begun in time, before the whole maſs of humors be vitiated, and continued for life. Is it not ſtrange that men ſhould ſeek and prefer theſe violent artificial methods to the ſimple, eaſy, pleaſant and conſtant action of nature, and chuſe rather to take a vomit or a purge than a walk, and wear a perpetual bliſter than make the leaſt uſe of their limbs?

Thus indolence muſt inevitably lay the foundation of general diſeaſe, and according to the conſtitution and a few concomitant circumſtances will be the kind of the diſeaſe: in the very beſt it may be gout or rheumatiſm; in the weaker habits colic, jaundice, palſy, ſtone, &c. with all of the hyſterical and hypochondriacal claſs. In vain have ingenious men of reading and ſtudy, mental labor and ſedentary life, who are more ſubject to diſeaſe in general than the gay and thoughtleſs, endeavour'd to obviate the evil by abſtinence, an excellent means of

remedy

remedy in many caſes, and which few practiſe but true philoſophers, who are not the moſt likely to want it. But yet even they do not find it anſwer, and for the reaſons which I have juſt given; that we cannot live two days in health and ſpirits with the ſame blood; there muſt be a new daily ſupply of that ethereal part of our food called up to the brain to ſupport its own, as well as the labor of the whole body. By this I mean the moſt elaborated refined part of all our juices, which conſtantly repairs and nouriſhes the ſmalleſt veſſels and fibres; whether I may be allowed to call it animal ſpirits or not, is not material. Whenever this æther fails, we muſt neceſſarily feel languor and laſſitude both of body and mind. With this difference, that in wearineſs of the limbs from much action the lees and coarſer parts are thrown off alſo, and the firſt meal and firſt ſleep ſoon ſupplies the defect. In mental labor the feculence remains to obſtruct all appetite; there is no room, and therefore no call for ſupply; the whole man ſuffers and ſinks.

Of INTEMPERANCE.

I COME now to ſpeak of Intemperance, for Indolence, blunting all our ſenſations, naturally leads us to Intemperance: we want the whip and ſpur of luxury to excite our jaded appetites. There is no enduring the perpetual moping languor of indolence: we fly to the ſtimulating ſenſualities of the table and the bottle, friend provokes friend to exceed and accumulate one evil upon another; a joyous momentary relief is obtained, to be paid for ſeverely ſoon after: the next morning our horrors increaſe, and in this courſe there is no remedy but repetition. Thus whoever is indolent is intemperate alſo, and partly from neceſſity; and the evils neceſſarily following both theſe cauſes often make the rich and great more wretched than the poor, and the ballance of happineſs is held more equally between them; for however other things may be diſtributed, happineſs like water always finds its level among men. I wiſh this obſervation might cure theſe of their envy, and teach the others how to enjoy their wealth.

Before I return to my ſubject, I fear I muſt make an apology for what I am going to ſay, and hope no one will be offended when I venture to ſay that nine in ten of all the chronic diſeaſes in the world, particularly the gout, owe their firſt riſe to intemperance. Many a good man, who piques himſelf upon being the moſt ſober regular creature alive, and never eats but of one or two plain diſhes, as he calls them, nor exceeds his pint of wine at any meal; keeps good hours, and never ſleeps above eight or nine, may be ſurprized, if not affronted, to have his diſeaſes imputed to intemperance; which he conſiders as a great crime. And yet he is often ill, ſick in his ſtomach, troubled with indigeſtion, and crippled by the gout. The caſe is, we judge of temperance and intemperance from our own habits, without any juſt idea of either. What we are uſed to do, and ſee others do, we think right, and never go up to nature for our knowledge. The beſt way to explain what I mean by intemperance, may be to inquire what is nature's law of temperance, and to deviate from that muſt be conſidered as intemperance. And here I muſt beg leave to obſerve, that temperance is a thing of which no

Engliſhman has or can have the leaſt idea, if he judges from his own or his neighbors habits. To form ſome notion of it he muſt have ſeen other countries, particularly Spain, Portugal, or Italy, and obſerved how men live there. What they call temperance, or even tolerable living, with us would be thought downright ſtarving. In this view temperance is local and comparative; but what I mean is natural temperance not depending upon place or cuſtom (for I do not mean faſting or abſtinence, which can never be ſalutary but after repletion) and we muſt not judge of it from countries where a piece of bad bread and an onion with a draught of water is thought a tolerable meal; nor from our own, where beggars live better than the nobles of ſome countries, and where we riot in the choice of plenty native and exotic every day.

To come then to my idea of it: I think there is an abſolute, determined temperance, to be meaſured by every man's natural unprovoked appetite, digeſtion and conſumption, while he continues in a good ſtate of health, and right habit of life. As long as a man eats and drinks no more than his ſtomach calls for,

and will bear without the leaſt pain, diſtention, eructation or uneaſineſs of any kind; nor than his body conſumes and throws off to the laſt grain; he may be ſaid to live in a very prudent well-regulated ſtate of temperance, that will probably preſerve him in health and ſpirits to great old age.

This is nature's law: and the reverſe of it, or indeed any great deviation from it, muſt be intemperance. When we eat without appetite, or urge beyond moderate ſatiety, provoked by incentives of any kind: when we drink without thirſt for the ſake of the liquor. Indeed I cannot allow him to be ſtrictly temperate who drinks any wine or ſtrong liquor at all, unleſs it be medicinally, or now and then for the ſake of ſociety and good humor, but by no means every day.

Now let us compare this ſimple idea of temperance with the common courſe of moſt men's lives, and obſerve their progreſs from health to ſickneſs: for I fear we ſhall find but very few who have any pretenſions to real temperance. In early youth we are inſenſibly led into intemperance by the indulgence and miſtaken

fondneſs of parents and friends wiſhing to make us happy by anticipation. Having thus exhauſted the firſt degrees of luxury before we come to the dominion of ourſelves, we ſhould find no pleaſure in our liberty did we not advance in new ſenſations, nor feel ourſelves free but as we abuſe it. Thus we go on till ſome friendly pain or diſeaſe bids, or rather forces, us to ſtop. But in youth all the parts of our bodies are ſtrong and flexible, and bear the firſt loads of exceſs with leſs hurt, and throw them off ſoon by their own natural vigor and action, or with very little aſſiſtance from artificial evacuations. As we grow older, either by nature in due time, or repeated exceſſes before our time, the body is leſs able to free itſelf, and wants more aid from art. The man however goes on, taking daily more than he wants, or can poſſibly get rid of; he feels himſelf replete and oppreſſed, and, his appetite failing, his ſpirits ſink for want of freſh ſupply. He has recourſe to dainties, ſauces, pickles, provocatives of all ſorts. Theſe ſoon loſe their power; and though he waſhes down each mouthful with a glaſs of wine, he can reliſh nothing. What is to be done? Send for a phyſician. Doctor, I have loſt my ſto-

mach; pray give me, ſays he, with great innocence and ignorance, ſomething to give me an appetite; as if want of appetite was a diſeaſe to be cured by art. In vain would the phyſician, moved by particular friendſhip to the man, or that integrity he owes to all men, give him the beſt advice in two words, *quære ſudando*, ſeek it by labor. He would be thought a man void of all knowledge and ſkill in his profeſſion, if he did not immediately, or after a few evacuations, preſcribe ſtomachics, bitter ſpicy infuſions in wine or brandy, vitriolic elixirs, bark, ſteel, &c. By the uſe of theſe things the ſtomach, rouſed to a little extraordinary action, frees itſelf, by diſcharging it's crude, auſtere, coagulated contents into the bowels, to be thence forwarded into the blood. The man is freed for a time, finds he can eat again, and thinks all well. But this is a ſhort-liv'd deluſion. If he is robuſt, the acrimony floating in the blood will be thrown out, and a fit of gout ſucceeds; if leſs ſo, rheumatiſm or colic, &c. as I have already ſaid. But let us ſuppoſe it to be the gout, which if he bears patiently, and lives moderately, drinking no madeira or brandy to keep it out of his ſtomach, nature will relieve him in a certain time,

and

and the gouty acrimony concocted and exhauſted by the ſymptomatic fever that always attends, he will recover into health; if aſſiſted by judicious, mild, and ſoft medicines, his pains might be greatly aſſuaged and mitigated, and he would recover ſooner. But however he recovers, it is but for a ſhort time; for he returns to his former habits, and quickly brings on the ſame round of complaints again and again, all aggravated by each return, and he leſs able to bear them; till he becomes a confirmed invalid and cripple for life, which, with a great deal of uſeleſs medication, and a few journies to Bath, he drags on, till, in ſpite of all the doctors he has conſulted, and the infallible quack medicines he has taken, lamenting that none have been lucky enough to hit his caſe, he ſinks below opium and brandy, and dies long before his time. This is the courſe I have lived to ſee many take, and believe it to be the caſe of more whom I have never heard of, and which any one may obſerve in the circle of his acquaintance: all this chain of evils is brought on and accumulated by indolence and intemperance, or miſtaken choice of diet. How eaſily might

they

they have been remedied, had the real cauſes been known and attended to in time.

I believe I muſt here explain a little more fully what I mean by provoking the appetite, which I take to be the general mode of intemperance among men; for cuſtom has made all kinds of incentives to exceſs ſo common, that thoſe of daily uſe, far from being conſidered in the claſs of intemperance, are by moſt people thought to be not only ſalutary but neceſſary; and they never ſuſpect the leaſt evil from the common decoraments of the table, ſalt, pepper, muſtard, vinegar; and yet, however extraordinary it may ſeem, I will venture to pronounce that exceſs in any of theſe muſt be doubly prejudicial to health; hurtful in themſelves by their acrimony, they provoke the appetite beyond natural ſatiety to receive an oppreſſive load, which the ſtomach itſelf would ſoon feel, were it not artificially ſtimulated to diſcharge it into the blood by wine and ſtrong liquors immediately after. Thus one error brings on another, and when men have eaten too much, they drink too much alſo by a kind of neceſſity. He will certainly be a healthier man, who is very moderate in the uſe

of

of theſe things, than he who exceeds; they may be ſometimes uſeful as medicines; but can never add to the wholſomeneſs of our daily food. To give ſome weight to what I ſay, there are whole nations in the world that have never known any of them, and are healthy, ſtrong, and vigorous.

If this be true of the common provocatives at every poor man's board, who is there that exceeds not nature's law? who is truly temperate? What ſhall we ſay of that ſtudied, labored, refined extravagance at the tables of the rich, where the culinary arts are puſh'd to that exceſs, that luxury is become falſe to itſelf, and things are valued, not as they are good and agreeable to the natural and undebauch'd appetite; but high, inflammatory, rare, out of ſeaſon, and coſtly; where, though variety is aimed at, every thing has the ſame taſte, and nothing it's own. I am ſorry and aſhamed, that men profeſſing luxury ſhould underſtand it ſo little, as to think it lies in the diſh or the ſauce or multitude of either; or that urging beyond natural ſatiety can afford any real enjoyment. But this they do by all the reſearches of culinary and medical art, introducing all the foreign

aids

aids to luxury, every ſtimulating provocative that can be found in acids, ſalts, fiery ſpices, and eſſences of all kinds, to rouſe their nerves to a little feeling; not knowing the more they are chafed and irritated the more callous they ſtill grow; and the ſame things muſt now be more frequently repeated, increaſed in quantity, and exalted in quality, till they know not where to ſtop, and every meal they make ſerves only to overload and oppreſs the ſtomach, to foul and inflame the blood, obſtruct and choak all the capillary channels, bring on a hectic fever of irritation, that though it raiſe the ſpirits for the evening, leaves behind it all the horrid ſenſations of inanition and crapula the next morning; and but that nature is ſo kind as to ſtop them in their career with a painful fit of gout or ſome other illneſs, in which ſhe gets a little reſpite, they would ſoon be at the end of their courſe.

Men bring all theſe evils upon themſelves, either not knowing or not attending to two things: the one, that pleaſure is a coy coquet, and to be enjoy'd muſt not always be purſued; we muſt ſometimes ſit ſtill, that ſhe may come and court us in her turn: the other, that plea-

ſure

ſure and happineſs are as diſtinct things as riot and enjoyment: beſides, pleaſure is not infinite, and our ſenſations are limited: we can bear but a certain meaſure, and all urging beyond it, infallibly brings pain in it's ſtead. Let the men of high experience bear me teſtimony, that this is true of all the luxuries of the table, wine, muſic, women, and every ſenſuality.

Theſe men may tell me, perhaps, that I have made a mighty fine declamation againſt luxury and intemperance; but what is this to the purpoſe? they deſire not to be told of their faults, nor to hear diſagreeable truths which they know already. Have I no art or ſkill to reconcile health and luxury, no remedy, no rare ſecret to repair and reſtore ſenſation and vigor worn to rags? No Medea's kettle to boil anew? If not, do not deſcribe to us a life of moderation, temperance, and exerciſe: it is not worth having upon theſe terms. I am aware of the unreaſonable expectations of many; that their demands would riſe high, ſome of them to the impoſſible. At preſent I am only ſetting forth the cauſes; when I come to

talk of remedy, I will endeavour to convince them that the artificial helps they expect are not in nature, but that there are in nature ways and means by which many gouty, broken conſtitutions, that have been deſpaired of, might be repaired and reſtored to a very deſirable degree of health and enjoyment. But I muſt firſt ſay a word or two to the intemperate or miſtaken in the middle claſs of life.

In England all degrees of men are furniſh'd with the means of intemperance, and therefore it is no wonder that moſt men are intemperate. If they are leſs ſo in other countries, it is not that they have more virtue, but they want the means: their oppreſſive governments, the precarious ſtate of property, and their ſuperſtitious religion, keep them ſo poor that luxury is not in their power. They have however this advantage from their poverty, that they are much leſs afflicted with chronic diſeaſes than we are. I verily believe there are more gouts in England, than in all the reſt of Europe: a proof that good living is more univerſal. But not to the advocates for this good living do I wiſh to ad-

dreſs myſelf; I fear they will be as incorrigible as their ſuperiors in higher and more refined luxury. But there are ſome not intemperate from choice, but example, habit, cuſtom, miſtake, not knowing their daily diet to be unwholſome and productive of their diſeaſes. To theſe it may be of ſome uſe to have the unwholſome pointed out, and their choice directed to better things. Men of laborious occupations, who work in the open air, can and do bear great exceſſes and much unwholſome diet without much hurt: I never knew a ſick or gouty gardener that was not a remarkable ſot. But men of ſedentary trades and buſineſs, ſhopkeepers of all kinds, feel much ſooner and more heavily the ill effects of intemperance or miſtaken choice in their meat and drink. Their firſt care therefore ought to be, not to add the diſeaſes of intemperance to thoſe of inactivity, but proportion what they take as well in quantity, as in quality, to their conſumption. But let us ſee how well they do this. They all ſay they live upon plain things, and never indulge in made diſhes; but they will eat heartily of a gooſe or duck, with a large quantity of ſage, onion, pepper and ſalt, a pig with ſimilar preparation, and a hare with

higher and more compounded ſeaſoning. Do they ever eat veal without ſtuffing, or even a leg of mutton without caper-ſauce? If ever they eat a ſteak or a chop, if it is ſometimes without pepper, I believe it is never without pickles, the worſt of all poiſons. They are ſurprized that ſuch meals ſhould riſe on their ſtomachs with flatulence, ſour and bitter hiccups and eructations, which if they did not keep them down with a ſufficient quantity of wine or ſometimes a dram, they would be troubled with all the time of digeſtion. If this method ſucceeds ſo far as to quiet their ſtomachs for the preſent, they go on with it, regardleſs or ignorant of future and diſtant conſequences. Thus are theſe ſharp, harſh, hot and inflammatory things forced out of the ſtomach into the blood, before it has had time to dilute and ſubdue, or reject them, and the ſuperfluous load they bring along with them. And thus is laid the foundation of every diſeaſe, that appears when theſe acrid and fiery particles are accumulated in the blood to a certain degree.

There are others whoſe pretenſions to plain diet may ſeem better founded, but who nevertheleſs

theleſs eat, and are fond of things unwholſome, and very unfit for men of ſedentary lives, ſuch as ſalted and ſmoked fleſh and fiſh of all kinds, hams, tongues, heavy flour puddings, toaſted cheeſe, &c. all which are of ſuch hard and indiſſoluble texture, that they never diſſolve well in the ſtomach of a plowman: the ſame ſalt, ſeaſoning, and ſmoke, which harden and preſerve them from putrefaction before they are eaten, keep them from diſſolution afterwards, ſo that they never are digeſted at all; nor is it poſſible any good nouriſhment ſhould ever come from them: the ſalts they contain are indeed melted in the inteſtinal juices, and get into the blood, producing, in the beſt conſtitutions, thoſe tettery, itchy, or ſcaly eruptions, commonly but very erroneouſly called the ſcurvy, which is quite another kind of diſeaſe. To this kind of food is owing the bad health of country people, and their children's rickety heads and limbs, and big and hard bellies.

Another capital miſtake many people fall into, who in other reſpects are very moderate in their diet, is, that the fleſh-meat they eat is always over-done; if boiled too much, the juices

juices are loſt; if over-roaſted, fried, or broiled, the action of the fire, continued too long, changes the mild animal fleſh into ſomething of another quality; the fat is made bitter and rancid, which fire will always do by the ſweeteſt oil; and the ſcorched outſide of the lean, dry and acrimonious: the leſs therefore all fleſh-meat undergoes the power of fire, the milder and wholſomer it is. I do not mean by this to recommend the cuſtoms of Cannibals and Tartars who eat raw fleſh; or beaſts of prey, that devour animals alive: but it may be obſerved, that the firſt are free from our diſeaſes, and the others amazingly ſtrong and vigorous. We may learn this from them at leaſt, that our meat cannot be the wholſomer for being, as ſome call it, thoroughly done; and that we ſhould learn to like it with ſome of its red juices unſpoiled by the fire. Upon this principle the Engliſh cookery is to be preferred to the French, who ſtew and roaſt to rags; and of Engliſh cookery broiling muſt be the beſt.

This leads me to another obſervation, which perhaps none but phyſicians, or thoſe who have ſtudied well the nature of man and his aliments, are able to make. It is this: that man

man being born to devour moſt of the fruits and animals of the earth and water, there ought to be a certain proportion of animal and vegetable ſubſtances in his food; the animal tending ſpontaneouſly to putrefaction, the vegetable correcting that tendency from going too far: thus from the due mixture of both qualities reſults that neutral property, equally diſtant from acid as alkali, that is eſſentially neceſſary to produce good blood. This is ſo manifeſt, that whoever will obſerve attentively may ſee, whenever either of theſe prevails in the body, there is ſo ſtrong a deſire and longing for things of the other ſort, as well as pleaſing ſenſation in the palate and ſtomach when they are taken, as plainly indicate the natural want. Let a man have lived long upon fleſh-meat wholly, he will have a moſt eager appetite for fruit and vegetables; and if kept too long without them, as is the caſe with thoſe who have lived ſome time at ſea, will grow ſick of the real ſcurvy; but if before they are too far gone they reach the land, they will eat the firſt common graſs they can come at, with more avidity than a horſe or ox, and be perfectly cured by it. In like manner they who have lived long

upon

upon vegetables (which regimen is often preſcribed to invalids, eſpecially in the gout) will have great craving for fleſh-meat. We ought to learn from all this to attend diligently to the calls of nature, and ballance the mixture with due proportion, not only that our vitals may have the leſs labor in preparing and making our juices fit for nouriſhment, but to prevent the diſeaſes that are peculiar to the predominancy of either. And here I may obſerve, that the error of moſt men's diet in every claſs of life is, that the acid, crude and auſtere, almoſt always abound; not that they do not eat fleſh-meat enough, but they ſpoil it in the preparation and cookery, changing its animal nature into ſomething worſe than vegetable, taking off intirely all its tendency to diſſolution and putrefaction by ſalting, ſmoking, pickling, potting, and preſerving things that in their own ſimple nature would ſoon corrupt and diſſolve; but by theſe preparations are hardened and embalmed to keep for years like mummies. The ſame may be ſaid of every kind of made diſhes; the ſalts, ſpices, hot herbs, and acids, with which they are ſeaſoned and compounded, preſerve and harden them to keep for ever: the ſauces and gravies

they

they ſwim in have the ſame effect as ſo much pickle. The things we feed upon ought all to be in a periſhable ſtate, or they will never furniſh the materials of good blood; and whatever is hardened or ſeaſoned ſo as to keep long before it be eaten, ought not to be eaten at all, for it will never diſſolve in the ſtomach.

The nature of moſt chronic diſeaſes, and their firſt ſymptom heartburn, as it is commonly called, plainly ſhew the original cauſe to be acid crudity prevailing in the juices; producing coagulations, concretions and obſtructions of various kinds; all which are very manifeſt in the gout, rheumatiſm, ſtone, and moſt nervous caſes: the remedies alſo, that ſometimes relieve and palliate, confirm this; ſuch as the volatile alkalies, hartſhorn, ſalt ammoniac, teſtaceous powders, ſope, &c. Many may be ſurprized at this, and ſay it cannot be; for, though they have theſe diſeaſes, they take little or no acids: but there are many things they take that are aceſcent, that is, liable to become acid, eſpecially by the heat of the ſtomach. This they are not aware of; but they are in their nature much more prejudicial than things already ſour; for, be-

ſides that people take not theſe in any quantity, the aceſcent never become ſour but by the act of fermentation, which, being raiſed in the ſtomach where it ought never to happen, produces ſtrange tumults, wind, vapor, gas, that is, that fume ariſing from fermenting liquors of any kind, which has been known ſometimes to kill at a ſtroke. It may here be neceſſary to enumerate ſome of thoſe things called aceſcent. Theſe are ſweets of every kind, puddings, cakes, paſtry, creams, confections, &c. and every thing made of flour, eſpecially fermented; bread in particular, ſo far from being the wholſome thing many imagine, is not only unwholſome by its aceſcency, but, by the ſtrong ferment it contains, it forces into fermentation every thing capable of it, that it meets with in the ſtomach *: the bread of London I fear is particularly ſo; partly by being robbed of its bran, which in ſome degree would ſoften and correct it, but chiefly by having in it, beſides its uſual ferment, a great quantity of ſour alum, moſt abſurdly added to

* Whoever requires proof of this, may have it by the following experiment: Put a common toaſt into half a pint of water, and let it ſtand ſix or eight hours near the fire, ſo as to be kept in the heat of the human ſtomach, and it will be ſour as vinegar.

make

make it unnaturally white *. In this light we muſt alſo conſider moſt ſorts of ſeaſonings, ſtuffings, force-meats, and compounded ſauces. But the greateſt aceſcent, or rather bane of all, high and low, rich or otherwiſe, whoever they are that take it conſtantly, is wine: wine alone produces more diſeaſes than all the other cauſes put together. All men allow that wine taken to exceſs is hurtful: they ſee the immediate evils that follow; but diſtant effects, that require more attentive and deducive obſervation, very few ſee or believe; and, judging from preſent and agreeable feelings, they ſay that a little wine is wholeſome, and good for every one, and accordingly take it every day, give it their children, and teach them to like it by debauching their natural taſte in the earlieſt infancy: thus they come to reliſh it by habit, and to be uneaſy without it, like ſnuff-takers without their tobacco: the want is equally habitual and unnatural in both caſes; for the ſtomach wants wine no more than the noſe does ſnuff: the immediate ſenſation of both, after a little

* To be convinced of this, boil a pound of common London bread in a ſufficient quantity of water to make it thick as gruel. Let it ſtand to ſubſide; pour off the clear, and boil away all the water; the alum will be found at bottom.

uſe, is pleaſant; but the remote effect of the wine taken conſtantly infinitely more pernicious than of the ſnuff. This hurts the noſe only; the other accumulating a little indigeſtion every day, corrupts all the juices of the body moſt eſſentially. And though it be often taken with a view to promote digeſtion and aſſiſt the operations of the ſtomach, it manifeſtly does harm to both. Inſtead of digeſting and diſſolving, it hardens, and prevents diſſolution, and curdles and corrupts the milky chyle and firſt juices produced from our food. It warms indeed and ſtimulates the ſtomach to greater exertion than is natural or neceſſary, and thereby enables it to diſcharge it's contents the ſooner; whence that agreeable feel of warmth and comfort from it's immediate action. But by this extraordinary action it forces our food out of the ſtomach too ſoon, before it is ſoftened, diſſolved, and properly prepared, and ſends it into the bowels crude, hard, and auſtere, in that ſtate to be carried into the blood, there to produce every kind of diſeaſe. Whatever therefore the advocates for a little wine every day may think, or argue in favor of it; they are moſt undoubtedly in a very great error, and it were certainly much better and ſafer to

drink

drink a bottle and get a little merry once a week, drinking water only or ſmall beer at all other times: in which interval nature might totally ſubdue it, and recover intirely. Water is the only liquor nature knows of or has provided for all animals; and whatever nature gives us, we may depend upon it, is ſafeſt and beſt for us. Accordingly we ſee that when we have committed any exceſſes or miſtakes of any kind, and ſuffer from them, it is water that relieves. Hence the chief good of Bath, Spa, and many other medicinal waters, eſpecially to hard drinkers. It is the element that dilutes and carries off crudities and indigeſtions, &c. the mineral virtues they contain may make them tolerable to the ſtomach in their paſſage, but do, as I believe, little more in the body: it is the water that cures. Wine, if it be not one of our own inventions, was given us as a cordial in ſickneſs, wearineſs, ſorrow, and old age, and a moſt ſalutary charm it would be for moſt of theſe evils, did we not exhauſt it's power by daily uſe, and inſtead of taking it as ſuch, drink it up as common draught in youth and health to make us mad. I know this is a very tender topic to touch upon, and too favorite a pleaſure to

argue againſt, with any reaſonable hope of convincing; moſt men having ſo indulged themſelves in this bewitching habit, that they think they cannot live without a little wine every day, and their very exiſtence depends upon it; their ſtomachs require it, nature calls for it, St. Paul adviſes it, it muſt be good. Thus men catch at every ſhadow of an argument that favors their inclinations. St. Paul adviſes it as a medicine ſometimes, but certainly not every day. There is no medicine I know of, that, taken every day, will not either ceaſe to act entirely, or by acting too much do harm. It will be ſaid, that many drink wine every day without gout, ſtone, or any diſeaſe at all in conſequence of it. I believe not many, or I ſhould know ſome of them. If any are ſo ſtrong as to bear it to old age unhurt, they muſt be very active as well as ſtrong to ſubdue it. But I have nothing to ſay to theſe; my buſineſs is with invalids who complain, and certainly ought not to meaſure conſtitutions with thoſe above their match. The ſame arguments will hold equally in favor of every other bad habit. Your noſe will want it's ſnuff, your palate it's ſpices; and when the faſhion was for women to be ſmall waiſted,

waiſted, their galled ſides grown callous by the long compreſſion of the ſtays wanted their ſupport. Nature, like a true female, cries out at the firſt violence, but ſubmits in time, is reconciled, and grows fond of the raviſher. But it is the buſineſs of philoſophers to diſtinguiſh carefully between the real wants of nature and the artificial calls of habit; and when we find theſe begin to hurt us, we ought to make the utmoſt perſevering efforts to break the enchantment of bad cuſtoms; and though it coſt us ſome uneaſy ſenſations at firſt, we muſt bear them patiently; they will not kill; and a very little time will reconcile us to better modes of life.

There is another capital miſtake many labor under in the choice of their wine, preferring the ſtrong, hot, and coarſe ſorts, Madeira, Port, Mountain, &c. to the milder, more elegant, and certainly leſs unwholſome French and Italian wines, accounting them better for the ſtomach, and good againſt wind, &c. My obſervation has been, that they who uſe theſe ſtrong ſtomach wines to cure wind are never free from it, and all the gouty diſorders of indigeſtion. Indeed, it cannot well be otherwiſe;

wiſe; for there is nothing ſo repugnant to natural digeſtion as the uſe of theſe ſtrong liquors, which inſtead of diſſolving harden every thing; and thus for ever, when the firſt warmth is gone off, leave a crapulary, crude, ſour load of yeſterday to ferment, fret, and irritate the ſtomach and bowels every day.

Thus have I endeavor'd to point out two of the true, primary, capital cauſes of the gout, and moſt other chronic diſeaſes; and moſt ſincerely wiſh that what I have ſaid may engage thoſe whom it moſtly concerns, the gouty, the infirm and valetudinary of every claſs, to obſerve, reflect, and think for themſelves upon the hints I have thrown out; in which light what I have ſaid, muſt be conſidered, rather than as logical or demonſtrative proof. I know the reaſoning and arguments may be much improved and carried farther, and if I had more leiſure I might have attempted it: but I am well aware of the unſurmountable difficulty of convincing men againſt their will by any arguments at all. I chuſe therefore at preſent to invite them to ſelf-conviction from their own obſervations and experience. I flatter myſelf they will find it well worth their pains,

to

to reaſon a little more than they do with and for themſelves; and it will be a great point gained for them, if it turn their miſled opinions from all that imaginary power of reſtoring health in any of that multitude of ridiculous and moſt truly contemptible medicines, that are daily obtruded upon the public, with endleſs lies to recommend them, by a ſet of the pooreſt, moſt ignorant and paultry rogues in the nation; and engage their attention to their true remedy, a right inſtitution of life. In judging of which, if they find themſelves unequal to the taſk, they may be aſſiſted by men of humanity, ſkill, and honeſty.

Of VEXATION.

I COME now to the laſt general cauſe of chronic diſeaſes, Vexation. A very fruitful parent of many bodily evils, producing generally diſeaſes of inanition, much more difficult, not only to be cured, but relieved, than thoſe we ſuffer either from indolence or intemperance. But as it is not ſo common a cauſe of the gout as the other two, it may not

be neceſſary to conſider it very minutely at preſent. I ſhall not therefore enter deeply into the regions of metaphyſical conjecture, nor run wild after my own conceits, or theirs who have gone aſtray before me, in gueſſing at the incomprehenſible union of ſoul and body, and their mutual powers of acting upon each other. I ſhall content myſelf with obſerving only, what may be of ſome uſe, that every great degree of vexation, whether in the ſhape of anger, envy, reſentment, diſcontent or ſorrow, has moſt deſtructive and deleterious effects upon the vitals of the body, whether ſudden and violent, or ſlow and laſting.

The firſt immediate effect of violent grief or vexation is to take off the action of the ſtomach intirely. Let us ſuppoſe a man, in the beſt health, the higheſt good humor and ſpirits, as well as good ſtomach, ſitting down to dinner with his friends, receives ſuddenly ſome very afflicting news. Inſtantly his appetite is gone, and he can neither eat nor ſwallow a morſel. Let the ſame thing happen after he has made a hearty, chearful meal, as ſuddenly the action of his ſtomach, the whole power of digeſtion is cut off totally, as if it

were

were become paralytic; and what he has eaten lies a moſt oppreſſive load. Perhaps as the exceſs of weakneſs is often convulſion, it may be rejected by a violent vomit, or do greater miſchief. For which reaſon ſuch ſtrokes of diſtreſs are leſs hurtful received upon an empty than a full ſtomach. But why is this? what connexion is there between a piece of bad news and a man's ſtomach full or empty? Whatever the cauſe be, the effect is certain and invariable. Is it becauſe the animal ſpirits, or the action of the nerves, whatever be the ſecret cauſe of their power, is called off to ſupply and ſupport the tumultuous agitation of the brain, and the ſtomach, with all its appendages and their ſecretions, is left powerleſs and paralytic, and muſt therefore either act convulſively or not at all?

Beſides this pernicious effect of perverting the natural action of the ſtomach and inteſtines, the whole circulation of the blood is diſturbed. The contraction and dilatation of the heart, that is, the alternate action by which it opens to receive the blood from the veins, and cloſes again to force it out through the arteries; which operation ought to be as true and certain

as the vibrations of a pendulum; are broken and uneven: the heart flutters, palpitates; now is overloaded with blood and in danger of ſuffocation, now receives none at all: conſequently all the ſecretions muſt be as irregular, ſome of the glands receiving too abundant a ſupply, that either hurries through, or oppreſſes and overpowers them, others none at all. Hence that haſty guſhing of pale limpid urine in amazing quantities, thoſe ſudden burſts of unmeaning tears: ſometimes great dryneſs and choaking thirſt, ſometimes the overflowing of the mouth with water inſtead of ſaliva, and many other nervous and hyſterical affections, fits, ſyncope, epilepſy, &c. all which indicate the greateſt tumults and perturbations in the inmoſt receſſes of the nervous and vital frame. Many kinds of diſeaſe have ſprung from this fountain, of ſuch unaccountably horrid and terrifying appearances, that formerly they could no otherwiſe account for them, but by the malefice of ſorcery, and the immediate poſſeſſion of devils.

In ſlower, more ſilent, but longer continued grief, the effects are ſimilar, but not ſo violent. Many little ſtrokes repeated will do the ſame thing

thing in time that a great blow does at once. The function of the ſtomach will be more gently diſturbed and perverted, its juices vitiated, and all its contents will for ever turn ſour, bitter or rancid; ſo that no mild milky chyle, or wholſome material of nouriſhment, can ever come into the blood. The patient muſt languiſh with cachectic inanition, univerſal bad habit of body, or pine and waſte with atrophy, the want of nouriſhing ſupply; whence ariſe complications of various diſeaſes ſucceeding each other always from bad to worſe: and unleſs he can ſubdue his anxiety, and reſtore peace of mind, he muſt in time ſink under it, and die, as it is ſaid, of a broken heart.

Whoever vexes long, muſt certainly want nouriſhment; for, beſides the diſturbed ſtate of the ſtomach, it's broken appetite and bad digeſtion, from whence what ſupply there is muſt come not only ill-prepared, but vitiated into the blood; there can be no ſleep in this ſtate of mind: the perturbed ſpirit cannot reſt; and it is in ſleep that all nouriſhment is performed, and the finer parts of the body, chafed and worn with the fatigue of the day, are repaired

paired and reſtored to their natural vigor. While we are awake this cannot ſo well be done; becauſe the inceſſant action of the body or mind, being always partial and irregular, prevents that equal diſtribution of the blood to all parts alike, from which each fibre and filament receives that ſhare or portion that ſuits it beſt. In ſleep, when it is quiet and natural, all the muſcles of the body, that is, all its active powers that are ſubject to our will, are lulled to reſt, compoſed and relaxed into a genial, temporary kind of palſy, that leaves not the leaſt obſtruction or hindrance of the paſſage of the blood to every atom. Accordingly the pulſe is always ſlower and more equal, the reſpiration deeper and more regular, and the ſame degree of vital warmth diffuſed alike through every part; ſo that the extremities are equally warm with the heart.

Vexation operating in this manner upon the organs of digeſtion and concoction, and diſturbing and obſtructing the natural progreſs of nutrition, muſt often produce diſeaſes ſimilar to thoſe of long-continued intemperance; it's firſt effect being indigeſtion with all it's ſymptoms,

toms, wind, eructation, heart-burn, hiccup, &c. It is no wonder therefore it ſhould ſometimes bring on a fit of gout, which, as I have ſaid, is manifeſtly a diſeaſe of crudity and indigeſtion; and often the gout in the ſtomach and bowels. Indeed moſt cold crude colics are of this kind. Schirrous concretions will alſo be formed in the ſpleen, liver, glands of the meſentery, and throughout the whole ſyſtem of the belly. Many of theſe indurated tumors will appear outwardly, ſo as to be felt by the hand; theſe in time will degenerate into cancers and cancerous ulcerations, and many fatal evils, not the leaſt of which, in my opinion, is, that the patient will ſuffer a long time before he dies.

All the paſſions, when they are inordinate, may have injurious effects upon the vital frame: exceſſive joy has ſometimes given a fatal blow, and ſudden burſts of laughter done great miſchiefs, eſpecially to delicate or weakly people, who have often been thrown into ſpaſms, cramps, convulſions, hyſteric fits and hæmorrhages by them. But as I think the word Vexation comprehends the chief of thoſe paſſions that hurt us moſt, and mean not to make

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a metaphyſical enquiry about them, it is needleſs to be particular upon each. It may ſuffice to have ſhewn the immediate and remote influence of vexation upon the human body.

Whatever men may think of their diſeaſes, their ſtrange ſymptoms and appearances, and their unaccountable cauſes, theſe are the three original great ſources of moſt of the chronic diſeaſes of mankind; which I have endeavored to ſet forth and explain in ſo familiar a manner, that I hope I have been perfectly intelligible to every one who will venture to think and judge for himſelf. To ſuch rational people only I addreſs myſelf; and to enable them to do this the better, I have furniſhed theſe hints and obſervations, which may be extended, improved and applied to particular caſes. I want not, nor wiſh to obtrude my ideas upon any man, however warranted I may think myſelf from the obſervation and experience of my whole life: my principal aim has been only to make men ſtop a little in their career, and conſider with themſelves whether it may not be poſſible for them to be miſtaken, even in that courſe of diet and thoſe habits of life which they never ſuſpected.

If they are ill, and for any time, there muſt be a more ſubſtantial cauſe for it, than they are in general willing to allow. It is not always catching cold, for we do not catch cold ſo often as we think we do; and when a healthy, robuſt perſon takes cold, which can happen but rarely, if this be the whole of the diſeaſe, it cannot laſt long. But the truth is, when the crudity, ſuperfluity and acrimony of an indolent, intemperate life have accumulated to ſuch a degree as to make us ſick, then we ſay we have taken cold, or complain of a bad conſtitution, when we have ſpoiled perhaps a very good one; or with Sydenham, that the epidemic conſtitution of the air has infected us, or that this or that trifle has diſagreed. I am fully and firmly perſuaded, that whoever will reflect with ſome degree of intelligence and ſanity, be juſt to himſelf, and candid with his phyſician, will in general be able to trace his complaints and diſeaſes up to one or other of theſe three cauſes. And whoever does this, muſt infallibly ſee how vain and idle all his hopes and expectations of laſting remedy and eſtabliſhed health muſt be from any kind of quack medicines, or indeed the common and too general practice of phyſic, when the whole

is reſted upon ſomething given to ſwallow; how inadequate the means are to the end propoſed and hoped for; how ill vomiting and purging can ſupply the place of temperance; bleeding, bliſtering and all artificial evacuation, of activity; cordials and opium, of peace of mind. Is not this to fill the body with harſh and unwholſome juices, and then tear it to pieces to get them out again? To make artificial holes and ſores in the ſkin to renew the blood and diſcharge ſuperfluities, inſtead of employing muſcular motion to rub off and grind down all the acrimony of angular aculeated particles, and make them ſmooth and round, and eaſily diviſible; and to employ intoxication and ſtupefaction to take off the ſenſe of pain, and leave the cauſe where it was, or fix it faſter? Can any reaſonable perſon hope for health or long life by any of theſe unnatural methods, when theſe only are employed? Let him look round among his neighbors and acquaintance, and tell me whether, not only all the gouty, but rheumatic, colicky, jaundiced, paralytic, dropſical, hyſterical people he has ever ſeen, are not either always ſo, or by fits ſo; and whether thoſe returning paroxyſms or fits of theſe diſorders do not always grow

worſe

worſe and worſe, in ſpite of all their medication and quackery, till a complication or apoplexy comes on, that at laſt, though long before their time, puts an end to their miſerable lives. Theſe evils are conſidered as the inheritance of human nature, unavoidable and incurable, and ſubmitted to in abſolute deſpair; though there has not one rational attempt, that I know of, ever yet been made to remedy them in earneſt. All the methods hitherto employed have only been to relieve, and thoſe often ſo perniciouſly, that the future health has been ſacrificed to obtain preſent relief or eaſe. This muſt for ever be the caſe when in chronic caſes it is obtained by art, and nature has no ſhare; or where the phyſician does all, and the patient nothing for himſelf.

Of the Cure of the Gout and all other Chronic Diſeaſes, and the Repair of a broken Conſtitution.

HAVING ſet forth the real cauſes of the gout, and all it's congenial diſeaſes, I come now to the moſt eſſential part, to adminiſter all poſſible comfort to thoſe whom great pain and long ſuffering may have made attentive and docile, and willing to take health upon the terms it is poſſible to have it. To the young and voluptuous, who are yet in their career, and declare for a ſhort life and a merry one, I have nothing to ſay but this, that a ſhort life is very ſeldom a merry one; on the contrary, is generally made up of a few years of riotous pleaſure without happineſs, to be ſeverely paid for by as many more of pain, ſickneſs, regret and deſpair.

Having ſhewn that the gout is not hereditary, not inherent in our conſtitutions, but produced by the daily accumulations of indigeſted,

geſted, unſubdued acrimony and ſuperfluity, which, when they abound to a certain degree, muſt end either in a fit of the gout, or ſome other diſeaſe, according to the conſtitution, as long as any vigor is left in the body; for nature will for ever free, or endeavor to free itſelf, and purge the blood of its impurities by gout, by fever, by pain of one kind or other, that takes off the appetite, and for a time gives reſpite, and prevents the pouring in of more and more enemies to diſturb it's operation, and make it ineffectual. Thus young people, after a fit of gout is happily and well gone off, are as free from it, as if they had never had it; and if they would take warning and be careful not to breed it again, moſt certainly would for ever remain free. How abſurd therefore, how ridiculouſly ignorant muſt be every attempt to cure the gout *in futuro* by medicine, before it be yet form'd, before it has any exiſtence! Can ſuch a medicine give ſupernatural ſtrength, and enable an old man living in indolence to digeſt and conſume, or diſcharge the ſuperfluities of his daily intemperance? that is, to give him more vigorous powers than nature gave him at one-and-twenty, or when the gout came firſt upon him. The

Duke of Portland's powder promiſed to do ſomething like this, and moſt certainly kept off the gout for two or three years. But what was it? and what did it really do? It was a ſtrong ſpicy bitter taken in ſubſtance, in a large quantity, for a long time; it's effect was to keep up a conſtant fever as long as it was taken; this kept the gouty matter always afloat, and prevented it's fixing any where. But there was no living long with a conſtant fever; accordingly many of thoſe who took it died very ſoon. I myſelf obſerved between fifty and ſixty of it's advocates, ſome my patients, ſome my acquaintance or neighbors, who were apparently cured by it for a little while; but in leſs than ſix years time, *omnes ad internecionem cæſi*, they all died to a man.

Many ſimilar attempts have been made with other medicines to cure not only the gout, but moſt other chronic diſeaſes, and with the ſame fatal effects. Antimony and Mercury elaborated into poiſons by chemiſtry have been adminiſtered, particularly the ſolution of ſublimate has torn many a ſtomach to rags, ſo that it could never bear common food afterwards. The deadly night-ſhade, and hem-

hemlock, and many ſuch dreadful poiſons, have been given as alteratives to reſtore health. The intention here ſeems to be, kill or cure, to raiſe a violent agitation or fever in the body, in hopes it may prove ſtrong enough to throw off the diſeaſe and medicine together. The effect has ever been, notwithſtanding a little apparent and deceitful relief may have been perceiv'd from the firſt efforts, that it has ſunk under both loads, and, exhauſted by repeated ſtraining, much ſooner than by the diſeaſe alone.

Can any one in his ſenſes ſuppoſe that diſeaſes a man has been his whole life contracting, and to which he is adding every day by perſeverance in unwholſome diet, and bad habits, are to be thus removed by a *coup de main ou de baguette?* or that they will not return, be they cured or conjured away ever ſo often, whilſt he continues the ſame mode of life that brought them on at firſt?

What then is to be done? how and in what manner are chronic diſeaſes and cachexies to be cured, and health reſtored and eſtabliſhed? I have already ſhewn that the cauſes of

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theſe evils are Indolence, Intemperance, and Vexation; and if there be any truth or weight in what I have ſaid, the remedies are obvious. Activity, Temperance and Peace of Mind. It will be ſaid, the remedies are obvious, but impracticable. Would you bid the feeble cripple, who cannot ſtand, take up his bed and walk? the man who has loſt all appetite, abſtain? and the ſleepleſs wretch rack'd with pain enjoy peace of mind? No certainly; I am not ſo abſurd. Theſe muſt be aſſiſted by medicine; and if they have not exhauſted all it's power already, a little reſpite, a favourable interval may be obtained, that, with other artificial aids co-operating, may be greatly improved to their advantage, and if rightly employed they may get on from ſtrength to ſtrength, till they recover into perfect health. But it is not my deſign at preſent to expatiate upon that particular kind of medical relief which every chronic caſe may require; it would lead me into too wide a field, and too far from my preſent purpoſe, which is to ſhew that the gout, in moſt of it's ſtages and degrees, may be cured, a preſent paroxyſm or fit reliev'd, its return for ever ſafely prevented, and the patient eſtabliſhed in perfect health.

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Let us ſuppoſe the caſe of a man from forty to fifty years of age, who has had at leaſt twenty fits of gout; by which moſt of his joints have been ſo clogg'd and obſtructed, as to make walking or any kind of motion very uneaſy to him: let him have had it ſometimes in his ſtomach, a little in his head, and often all over him, ſo as to make him univerſally ſick and low-ſpirited, eſpecially before a regular fit has come to relieve him. This I apprehend to be as bad a caſe as we need propoſe, and that it will not be expected that every old cripple whoſe joints are burnt to chalk, and his bones grown together and united by anchiloſis, who muſt be carried from his bed to his table and back again, ſhould be propoſed as an object of medication and cure; and yet even he might perhaps receive ſome relief and palliation in pain, if he has any great degree of it, which is not very common in this caſe. Let us therefore ſuppoſe the firſt example.

If the point be to aſſuage the violent raging of a preſent paroxyſm; this may be ſafely done by giving ſome ſoft and ſlowly-operating laxative, neither hot nor cold, but warm, either in ſmall doſes repeated ſo as to move the

patient once or twice in twenty-four hours, or by a larger doſe oftener in leſs time, according to the ſtrength and exigency. This may be follow'd by a few lenient abſorbent correctors of acrimony or even gentle anodynes: proper cataplaſms may alſo be ſafely applied to the raging part, which often aſſuage pain ſurprizingly; with as much mild and ſpontaneouſly-diſſolving nouriſhment as may keep the ſpirits from ſinking too low: but I would wiſh them to ſink a little, and exhort the patient to bear that lowneſs with patience and reſignation, till nature, aſſiſted by ſoft and ſucculent food, can have time to relieve him. This eaſy method of treating a fit of the gout would anſwer in any age; and if the patient was young and vigorous, and the pain violent, there could be no danger in taking away a little blood. Thus in two or three days time I have often ſeen a ſevere fit mitigated and made tolerable: and this is a better way of treating it with regard to future conſequences, than bearing it with patience and ſuffering it to take it's courſe: for the ſooner the joints are relieved from diſtenſion and pain, the leſs danger there is of obſtructions fixing in them, or their being calcined and utterly deſtroyed. But inſtead of this, the general prac-

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tice is quite the reverſe. Oh! keep up your ſpirits, they cry; keep it out of your ſtomach at all events; where, whenever it rages in a diſtant part, it is not at all inclined to come. As you cannot eat, you muſt drink the more freely. So they take cordials, ſtrong wines, and rich ſpoon-meats. By urging in this manner, a great fever is raiſed, the pain enraged and prolonged; and a fit, that would have ended ſpontaneouſly in leſs than a week, protracted to a month or ſix weeks, and when it goes off at laſt, leaves ſuch obſtruction and weakneſs in the parts, as cripple the man ever after. All this I hope will be fairly and candidly underſtood; for there is doubtleſs a great variety of gouty caſes, but no caſe that will not admit of medical aſſiſtance judiciouſly adminiſtered.

But the moſt capital point of all, and what is moſtly deſired by all, is to prevent it's return, or changing into any other diſeaſe, and to eſtabliſh health. Moſt men would be very well pleaſed and happy could this be done by any medical trick or noſtrum, with full liberty of living as they liſt, and indulging every appetite and paſſion without controul. Some poor ſilly creatures, ignorant of all philoſophy and

the nature of cauſes and effects, have been led into experiments of this kind by a few artful rogues, very much to the prejudice of their future health, and danger of their lives alſo; expecting from medicine, what it never did or can perform alone, the cure of chronic diſeaſes.

I think it needleſs here to take any pains to ſhew the inefficacy of all the common modes of practice, vomiting, purging, bleeding, bliſtering, iſſues, &c. They have been found ineffectual not only in the gout, but all other chronic caſes. All ſenſible practitioners muſt know their effects to be but temporary, and that they are meant and uſed only as means of preſent relief. Let us ſee therefore by what practicable plan or regimen the perſon here deſcribed, when a fit of the gout is happily ended, may for ever prevent it's return, and ſo confirm his general health that it ſhall not again be overſet by every ſlight cold or trifling accident.

I have already ſhewn that a certain degree of activity or bodily motion is neceſſary at intervals every day, to raiſe the circulation to

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that pitch, that will keep the fine veſſels open and the old blood pure, and alſo make new from the freſh juices. If the patient cannot be brought to this, he has no chance of recovering to perfect health. If therefore he can neither walk nor ride at all, he muſt by degrees be brought to do both by the aſſiſtance of others, which may be given him in the following manner: Let a handy active ſervant or two be employed to rub him all over as he lies in bed with flannels, or flannel gloves, fumigated with gums and ſpices, which will contribute greatly to brace and ſtrengthen his nerves and fibres, and move his blood without any fatigue to himſelf*. This may take up from five to ten minutes at firſt, but muſt be

* This may ſeem but a trifling preſcription to thoſe who have never tried it ſufficiently, but is of the utmoſt conſequence, and it's effects are amazing; eſpecially to all thoſe who are too weak to uſe any muſcular motion themſelves. A little friction may have little or no effect, but long continued, and repeated often, with fumigated flannels, it will do more to recover health, and ſupport it afterwards, than moſt other things or methods. It promotes circulation and perſpiration, opens the pores, forces the fine veſſels, ſtrains and purifies the blood, and this without the aſſiſtance of any internal ſtimulation. It is this that keeps horſes in tolerable health with very little exerciſe.

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repeated five or ſix times a day, ſuppoſing him totally unable to help himſelf. But if he can walk a hundred yards only, it will forward him greatly to walk thoſe hundred yards every two hours, and if he can bear a carriage, let him go out in it every day, till he begins to be tired. The firſt day or two all this may diſturb and fatigue him a little; but if he has patience to perſevere to the fourth, I dare promiſe him ſome amendment and increaſe of ſtrength; which he muſt employ, as young merchants do a little money, to get more. Thus he muſt go on rubbing, walking, and riding a little more and more every day, ſtopping always upon the firſt ſenſation of wearineſs to reſt a little, till he be able to walk two or three miles at a ſtretch, or ride ten without any wearineſs at all. This is recommended with an intention to diſlodge and throw off all remains of crude gouty concretions that may have obſtructed his joints, or lain concealed in any of the *lacunæ* or receſſes of his body; to free the circulation *in minimis*, and all it's ſecretions, perſpirations, and diſcharges whatever: and though this intention can never be but very defectively anſwered by medicines, it may certainly be aſſiſted and greatly promoted

by a few well-choſen mild antimonial, abſorbent or ſaponaceous deobſtruents and ſweetners, that, like putting ſhot or gravel into a bottle, with a good deal of agitation will greatly help to make it clean, but without agitation will do nothing *.

While we are thus endeavouring to reſolve all old obſtructions, to open the fine veſſels, and ſtrain and purify the blood, and by degrees to enable the man to uſe a certain degree of exerciſe or labor every day; great care muſt be taken in the choice of his diet, that no new acrimony be added to the old, to thwart and fruſtrate this ſalutary operation.

* The Aſiatics, underſtanding luxury much better than we do, and knowing that it is not to be had without ſome degree of delicate health, do juſt enough to keep them, in this languid effeminate ſtate, free from pain. Thoſe who are rich among them employ people called Champers to rub, chafe and pat them all over at leaſt twice a day, to move their blood and keep their veſſels free without any labor or exertion of their own powers. This daily practice in hot countries, where they live in the moſt ſlothful indolence, is not only neceſſary to them, but a great luxury. The Greeks and Romans too, when they became luxurious, fell into habits of this kind, and were ſtrigill'd, and curried, and bathed, and oiled, almoſt every day.

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His food muſt be ſoft, mild, and ſpontaneouſly digeſting, and in moderate quantity, ſo as to give the leaſt poſſible labor to the ſtomach and bowels; that it may neither turn ſour, nor bitter, nor rancid, nor any way degenerate from thoſe qualities neceſſary to make good blood. Such things are, at firſt, new-laid eggs boiled ſo as not to harden the white creamy part of them, tripe, calves feet, chicken, partridge, rabbits, moſt ſorts of white mild fiſh, ſuch as whiting, ſkate, cod, turbot, &c. and all ſorts of ſhell-fiſh, particularly oyſters raw. Very ſoon he will be ſtrong enough to eat beef, veal, mutton, lamb, pork, veniſon, &c. but theſe muſt all be kept till they are tender, and eaten with their own gravies without any compounded ſauces or pickles whatever: inſtead of which, boil'd or ſtew'd vegetables, and ſallads of lettuce and endive, may be uſed: and the luxury that is not unwholſome may be allow'd, light puddings, cuſtards, creams, blanc-manger, &c. and ripe fruits of all kinds and ſeaſons. But becauſe * wine undoubtedly pro-

* I have made what inquiries I could upon this capital article from living witneſſes; for I do not always pin my faith upon books, knowing it to be no uncommon

produces nine in ten of all the gouts in the world, wine muſt be avoided, or taken very ſparingly, and but ſeldom. How is this to be done? Can a man uſed to it every day, who thinks he cannot live without it, and that his exiſtence depends upon it, leave it off ſafely? If he thinks he muſt die of the experiment, doing it all at once, he may do it by degrees, and drink but half the quantity of yeſterday till he has brought it to nothing. But the danger of attempting it in this manner is, that it will never be done; and, like a procraſtinating ſinner, he will for ever put off his penitential

mon thing for authors, inſtead of framing their ſyſtem from obſervation and experience, to wreſt and explain both to ſupport their opinions. I have been aſſured by a phyſician who practiſed above thirty years in Turkey, that from the Danube to the Euphrates he had never ſeen a gouty Turk. I have alſo been informed by ſome of our miniſters who had reſided many years at Conſtantinople, that the gout, and other diſeaſes of the ſame claſs, were not uncommon at court; but the courtiers, it ſeems, were not as good Mahometans as thoſe who lived in the country; for they drank wine, drams, liqueurs of all ſorts, without reſtraint.

I have alſo been very credibly informed, that the Gentoos or Marratas, a people of India living in the moſt temperate ſimplicity, chiefly upon rice, have no ſuch thing as the gout, or indeed any other chronic diſeaſe among them.

reſolution till to-morrow. If he did it all at once, I would be hanged if he died of the attempt; he would be uneaſy for three or four days, that's all. He may change his liquor, and drink a little good porter, or ſoft ale, and by degrees come to ſmall beer, the wholſomeſt and beſt of all liquors except good ſoft water. I do not mean that this rigorous abſtinence from wine is to laſt for life, but only during the conflict with the diſeaſe. As ſoon as he has recovered health and ſtrength to uſe exerciſe enough to ſubdue it, he may ſafely indulge once a week, or perhaps twice, with a pint of wine for the ſake of good humor and good company, if they cannot be enjoyed without it; for I would not be ſuch a churl as to forbid, or even damp, one of the greateſt joys of human life.

If any man ſhould ſay it is better to have a little gout than take all theſe pains, and ſubmit to this diſcipline: this is not the alternative, perhaps it may be more eligible to live at large, and have but a little gout now and then, that goes off well, and leaves no trace behind; but this is very ſeldom the caſe. The miſfortune is, that a little gout moſt commonly

comes again and again more ſeverely, till it becomes a great gout, till it cripples the man, and ſhortens his life at leaſt twenty years, embittering all the latter part of it. If any one thinks this deſcription of it, which is the real ſtate of the caſe nine times in ten, preferable to that gradual exertion of his own powers and ſtrictneſs of regimen, or rather attention to himſelf, with very moderate abſtinence or ſelf-denial for a year or two, as here recommended; I have no reply to make him, but muſt give him up to his own choice.

The ſeverity of theſe efforts and this abſtemious care need be continued no longer than the diſeaſe or the effects of it remain. When by perſeverance in the practice of them, together with the medical aids here recommended, the patient ſhall have recovered his ſtrength and locomotive powers, he may preſerve and perpetuate them, and make good his title to longevity, upon the following plan.

He muſt never loſe ſight of the three great principles of health and long life, Activity, Temperance, and Peace of Mind. With theſe ever in view, he may eat and drink of every

thing the earth produces, but his diet muſt be plain, ſimple, ſolid and tender, or in proportion to his conſumption; he muſt eat but of one thing or two at moſt at a meal, and this will ſoon bring him to be ſatisfied with about half his uſual quantity; for all men eat about twice as much as they ought to do, provoked by variety: he muſt drink but little of any liquor, and never till he has done eating: the drier every man's diet is, the better. No wine oftener than once or twice a week at moſt; and this muſt be conſidered as a luxurious indulgence, If he be ſometimes led unawares into a debauch, it muſt be expiated by abſtinence and double exerciſe the next day, and he may take a little of my magneſia and rhubarb as a good antidote: or if he cannot ſleep with his unuſual load, he may drink water, and with his finger in his throat throw it up. I have known ſome old ſoldiers by this trick alone, never taking their doſe to bed with them, live to kill their acquaintance two or three times over. One moderate meal a day is abundantly ſufficient; therefore it is better to omit ſupper, becauſe dinner is not ſo eaſily avoided. Inſtead of ſupper, any good ripe fruit of the ſeaſon would be very ſalutary, preventing

venting coſtiveneſs, and keeping the bowels free and open, cooling, correcting, and carrying off the heats and crudities of his indigeſtion.

His activity need be no more than to perſevere in the habit of rubbing all over night and morning for eight or ten minutes, and walking three or four miles every day, or riding ten, or uſing any bodily labor or exerciſe equivalent to it. In bad weather I can ſee no great evil in throwing a cloak round his ſhoulders and walking even in the rain; the only difficulty is to ſummon reſolution enough to venture out; and a little uſe would take off all danger of catching cold, by hardening and ſecuring him againſt the poſſibility of it upon that and all other occaſions. If he dares not riſque this, ſome ſuccedaneum muſt be uſed within doors; more eſpecially when bad weather continues any time. I recommend it to all men to waſh their feet every day, the gouty in particular, and not to lie a-bed above ſeven hours in ſummer, and eight in winter.

Whoever thinks there cannot be luxury enough in this courſe of life, I am perſuaded will

will not find more in any other: for good health, with all it's natural appetites and ſenſations in perfect order, is the only true foundation of luxury. And whoever cultivates it upon the falſe principles of culinary or medical art, urging to exceſs by ſtimulating provocatives of any kind, inſtead of pleaſure and enjoyment, will meet with pain and diſguſt.

Some pehaps may be reaſonable enough to obſerve and ſay, This plan of yours is very ſimple; there is nothing marvellous in it; no wonderful diſcovery of any of the latent powers of medicine; but will a regimen, ſo eaſy to be comply'd with as this, cure the gout, ſtone, dropſy, &c.? Will it repair broken conſtitutions and reſtore old invalids to health? My anſwer is, that if I may truſt the experience of my whole life, and above all the experience I have had in my own perſon, having not only got rid of the gout, of which I have had four ſevere fits in my younger days, but alſo emerged from the loweſt ebb of life, that a man could poſſibly be reduced to by cholic, jaundice, and a complication of complaints, and recovered to perfect health; which I have now uninterruptedly enjoyed above ten

years;

years: I ſay, if I may rely upon all this, I may with great ſafety pronounce and promiſe that the plan here recommended, aſſiſted at firſt with all the collateral aids of medicine peculiar to each caſe, correcting many an untoward concomitant ſymptom, purſued with reſolution and patience, will certainly procure to others the ſame benefits I received from it, and cure every curable diſeaſe. If this be thought too much to promiſe, I beg it may be conſidered, that a life of bad habits produces all theſe diſeaſes: nothing therefore ſo likely as good ones long continued to reſtore or preſerve health.

What can the beſt phyſician do more than diſcover and point out to his patients the real cauſes of their diſeaſes? You will ſay, he muſt find a remedy: this he will do for you alſo as long as he can. But I will tell you a ſecret: his remedies are chiefly evacuations; and as long as your body can bear ſcouring and cleanſing * he

* Paracelſus was a good chemiſt, but a miſerable phyſician: he invented that medicine which he moſt ridiculouſly called *Elixir proprietatis*; and from it's efficacy, ſot as he was, promiſed himſelf the years of Methuſalem

he will do you ſome temporary apparent ſervice: but when it begins to wear out, his remedies will anſwer no longer; you muſt try better methods; you muſt not repeat the cauſe ſo often; for he cannot for ever build up as faſt as you can pull down. In ſhort, you muſt reform your life, and change all your bad habits for good ones; and if you have patience to wait the ſlow operations of nature properly aſſiſted, you will have no reaſon to regret your former luxuries.

We are all ſo much the creatures of habit, which forms and faſhions us to good or ill almoſt as much as nature itſelf, that we ought to be very attentive and careful that our daily habits may ever tend to the confirmation, not the deſtruction of health. It is not what we do now and then that can injure us greatly, but what we do every day muſt either do us great good or harm; either eſtabliſhing our health, or fixing our diſeaſes, for life.

thuſalem. At firſt it did wonders, ſcoured and carried off all his crapulary indigeſtions, and kept him ſome time in health and ſpirits; but truſting to it too long, and repeating it too often, it not only loſt all it's power of doing good, but hurt him greatly, and he died I think at ſix-and-thirty, notwithſtanding his Elixir.

If,

If, after all, any man ſhould ſay, theſe reſtraints; this care in chuſing what is wholſome; this conſtant watching over all we do; would make life ſo grievous, that health were not worth having upon theſe terms; I wiſh him to ſtop a little; and conſider them well before he rejects them intirely; and whether there be any better for him. It can do him no great harm to try a month or two; if he does, I flatter myſelf he will find that cuſtom will take off the greateſt part of the grievance, and perſeverance make them not only tolerable but pleaſant. If he thinks health may be enjoyed upon eaſier terms, I fear he will be miſerably deceived; for health, like beauty, may be won by our own attention, efforts, and aſſiduities, but cannot be had by purchaſe. Whoever thinks to buy either, will have the misfortune to find it not long his own, though he has paid for it.

But there may be others whom long ſuffering has made more patient and reaſonable; theſe may be glad to hear that a little health is to be had on any terms; and it may be very comfortable to them to know that there

is ſcarcely any ſtate of weakneſs ſo low, ſuppoſing the vitals not mortally hurt, from which they may not recover into very deſirable health and ſtrength, and by theſe means, exerted with perſevering patience. I ſay this to invalids in general: for thus may be cured not only the gout, but very bad rheutiſms, iſchiaticas, rickets, ſtone, jaundice, dropſy, aſthma, cachexies, and complications of many kinds; not excepting even cancers, if they are not too far gone: for a cancer is nothing more than a place where nature depoſits the bad humors of the blood, as appears by its almoſt conſtant return to ſome other part after extirpation. Whatever chronic diſeaſe will not give way to this ſyſtem of medication, will be found, I greatly fear, too hard for any other. And ſhould there be a particular caſe, in which ſome fortunate violence or chance may have apparently ſucceeded for a time, the return of the evil, or change to ſomething worſe, can no way be ſo well guarded againſt and prevented, as by ſome ſuch rational and natural inſtitution of life.

Thus

Thus have I endeavored to ſet forth the real cauſes of chronic diſeaſes in general, and the true principles of convaleſcence, health, and longevity. If I have hazarded any thing new, or contrary to received opinions, it has been from a thorough conviction of it's truth, however dangerous to fame and fortune; both which I know are more eaſily acquired by complying with the world, than attempting to reform it: but it muſt be ſomebody equally indifferent to both, as I am, who will venture to tell ſuch truths as are more likely to recoil and hurt the author, than to convince and conciliate the bulk of mankind.

THE END.